



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lam Ra.</i> ¹ <i>Telka</i> ^w (<i>she-that-afar-it</i> ^w / <i>those</i> ^w) (are) The Book's ^x <i>Aya'te</i> , ^w (<i>Qur'anic statements</i>) the manifestere.	الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾
2. Verily We descended it ^x Qur'an ^x Arabic ^{x2} <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) you ^b cerebrate you. ^z	إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾
3. We narrate on you ^g <i>ahsa'ne</i> ³ (<i>perfecter and beautifuler</i>) (<i>of</i>) the narratives by what We revealed ⁴ to you ^g this ^x 'The Qur'an ^x while <i>en</i> (<i>albeit</i>) you ^g were of before it ^x surely of the <i>ghafeleena</i> (<i>they who are: unaware/ignorant/neglectors</i>).	لَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾
4. <i>Edb</i> (<i>when/since</i>) said <i>Yousifo</i> (<i>Joseph</i>) for his father O, my father, verily I <i>ra'ayto</i> (<i>I visioned in sleep-vision</i>) eleven stars ^{w5} and the sun ^w and the moon ^x [<i>I</i>] saw them for me <i>sa'jedeena</i> (<i>kowtowing they</i> ⁶).	إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾
5. Said [<i>be</i>]: O, my little-son ⁶ let-not narrate [<i>you</i> ^s] your ^t vision/dream[on]your ^t brothers, then they ^z scheme for you ^g a scheme; verily the Satan for the mankind (<i>is</i>) a foe ⁷ manifestere.	قَالَ يَبْنَىٰ لَا تَقْصُصْ رَءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾
6. And like <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x <i>yajtabey</i> (<i>favorably and directly selects</i>) you ^g your ^t Lord and teaches you ^g [<i>He</i>] of <i>ta'awee'le</i> (<i>ultimate: construing/ explanation/ interpretation</i>) (<i>of</i>) the <i>ahadeeth</i> ⁸ (<i>dreams and their related events</i>) and concludes [<i>He</i>] His boon ^{w9} on you ^g and on <i>Ya'aqooba's</i>	وَكَذَلِكَ نَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ

¹ See the details in the *Lexicon* attached to this Translation for commentary in this.

² That is to say: The Qur'an employs the *Arabic language* as its *vehicle of expression*, therefore, (1) the *linguistic meaning* of each word is the *most paramount first step to consider vis-à-vis* The Qur'an; (2) Also, it is *pronounced, read, and written in Arabic*; (3) thus, the *pronunciation, the reading and the writing* of The Qur'an are all *consistent with the "rules"* Of "النحو و الصرف" (i.e. *grammar and the etymological conjugation*) of Arabic word roots and their *conjugations*; (4) By *implication* its *diction* is consistent with Arabic *tongue expressions*. See Sections 34 and 38 of the *Introduction* to this Translation for more elaboration.

³ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴ The word "أوحى" denotes at least **six** different meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire or king*. See *اللسان*.

⁵ The word "كوكب" from a *linguistic* point of view means: *star*. Although in modern times "كوكب" = *planet*.

⁶ The word "بني" the *diminutive* of son, is said by way of *endearment* addressing a beloved son.

⁷ The word "عدو" in *Arabic* is used for: (1) *singular*, (2) *plural* and (3) "multitudinous foe," see *اللسان* and *الهادي*.

⁸ The word "ahadeeth" = "أحاديث" has *several* meanings among them: *dreams and their related events*.

⁹ See the *Lexicon* attached to this Translation for "نعمة" (*"boon"*).

(Jacob's) <i>aal'e</i> ¹⁰ (<i>family/ house/ kin/ chiefs/ followers</i>), just-as [He] concluded it ^w on your ^t [both fathers], ¹¹ of before <i>Ebraheema</i> (<i>Abraham</i>) and <i>Is-haqa</i> (<i>Isaac</i>) ¹² ; verily your ^t Lord (<i>is</i>) Omniscient <i>Hakeemon</i> ¹³ (<i>infinite bekma</i>) ¹⁴ Possessor).	يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِّن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿١٠﴾
7. <i>Laqad</i> (<i>verily, already and affirmatively</i>) [was] in <i>Yousifa</i> (<i>Joseph</i>) and his brothers <i>Ayaton</i> ^w (<i>signs/proofs</i>) for the inquirers.	﴿١١﴾ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّالِقِينَ ﴿١٢﴾
8. <i>Edb</i> (<i>when/since</i>) they ^z said: surely <i>Yousifo</i> (<i>Joseph</i>) and his brother (<i>are</i>) lovelier to our father than us, while we (<i>are</i>) a league;* verily our father (<i>is</i>) surely in a misguidance ^x manifeste ^r . ^x	إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَىٰ آبِنَا مِنَّا وَخَنَ عُسْبَةً إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿١٣﴾
9. Let-kill you ^z <i>Yousifa</i> (<i>Joseph</i>) or let-cast him you ^z (<i>to another</i>) a land, (<i>this casting</i>) vacates for you ^b face ¹⁵ (<i>i.e. entity of</i>) your ⁿ father and you ^z be from after that <i>ssa'leheena</i> (<i>righteous/ upright people</i>).	أَقْتُلُوا يُوسُفَ أَوْ آطِرْحُوهُ أَرْضًا نَحْنُ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿١٤﴾
10. Said a sayer of them: let-not you ^z kill <i>Yousifa</i> (<i>Joseph</i>) and let-fling him you ^z in <i>ghayaba'te</i> (<i>depression/ depth</i>) ^w (<i>of</i>) the <i>jubbe</i> (<i>well/ pit whose upper rim is not built-and-plastered or cased for use</i>) picks him some (<i>of</i>) the <i>sayyara'te</i> (<i>travelers/ treaders</i>), <i>en</i> (<i>if</i>) you ^c were doers.	قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ ﴿١٥﴾
11. Said they: ^z O, our father; what(<i>is</i>) for you ^g not [<i>you</i> ^s] trust us over <i>Yousifa</i> (<i>Joseph</i>) while verily we (<i>are</i>) for him surely <i>na'seboona</i> ¹⁶ (<i>sincere: care-renderers/ counselors/ advisors</i>).	قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١٦﴾
12. Let-[<i>you</i> ^s] send him with us tomorrow (<i>so</i>) revels [<i>he</i>] and plays [<i>he</i>]; and verily we (<i>are</i>) for him surely keepers-up. ¹⁷	أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعَمْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٧﴾
13. Said [<i>he</i>]: verily I, surely saddens me that you ^z go	قَالَ إِنِّي لَيَحْزَنُنِي أَن تَذْهَبُوا بِهِ

¹⁰ The word “آل” has many meanings, among them: (1) the *family of a person*, i.e. wife and children, (2) the *chiefs* or the *notables* of a family, (3) the *followers* of a certain leaders, (4) the distant indistinguishable human apparition. It is used to *ennoble and dignify*.

¹¹ The word “أبويك” or its grammatical inflections all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather, father and uncle* (paternal or maternal). See *اللسان*. However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة” as the “mother” in Arabic tongue could mean: *step-mother, nursing mother, mother who reared someone, or the aunt* (paternal or maternal). The *context* defines exactly what is meant.

¹² In Arabic *tongue*: the *grandfather*, the *begetter-father* as well as the *brother of the father* all are referred to as “father.”

¹³ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

¹⁴ See the *Lexicon* attached to this *Translation* for “bekma.”

*The word عصية= between ten to forty persons.

¹⁵ In Arabic the word “face” in addition to its *literal* meaning has a *figurative* meaning of: (1) *pleasure* or (2) *entity*.

¹⁶ The word “ناصحون” = “naseboon” is *plural, masculine, subjective noun*. But first the word “نصح” in “ناصحون” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “نصح” = “أخلص” “القول فيما فيه الخير للنصوح” i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word “advised” mean given *opinion* (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction. Also “ناصحون” may mean: *sincere care-renderers, well-wishers*.

¹⁷ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

by him and [I] fear ¹⁸ that eats him the wolf while you ^f (are) a'n (regarding) him neglecters.	وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٤﴾
14. Said they: ^z la'en (indeed if) ate him the wolf while we (are) a league, verily we then surely (are) losers.	قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ ﴿١٥﴾
15. So lamma (when/whence) they ^z went by him and they ^z concerted that (to) put him in gheyaba'te (depression-/depth) ^w (of) the jubbe (a well/pit whose upper rim is not built-and-plastered for use); and We [revealed] ¹⁹ to him: surely [you ^s] assuredly ²⁰ tonabbe'o ([you ^s] inform by piece-of-significant-and-availing-news) them by their matter ^x this ^x while they perceive not.	فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٦﴾
16. And they ^z came (to) their father esha'an (the night fall/beginning of full night's darkness) weeping they. ^z	وَجَاءَ آبَاؤُهُمْ عِشَاءَ يَبْكُونَ ﴿١٧﴾
17. Said they: ^z O, our father, verily we went racing and we left our brother enda (at/with/by) our mata'a ²¹ (furnishings/chattel/or things for utility) then ate him the wolf; and not you ^s (are) surely believer for us, while albeit we were ssa'dequeena (always truth renderers).	قَالُوا يَتَّابَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٨﴾
18. And they ^z came on his shirt by a false blood; said [he]: rather lured ^w for you ^b your ⁿ selves ^w a matter; so a beautiful patience; and Allah (is) the musta'ano (He Whose help is sought) over what you ^z describe ²² .	وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٩﴾
19. And came ^w a sayyaraton (travelers'/treaders'-company) ^w then they ^z sent their wa'reda (water-drawer), so [he] let down his pail; said [he]: lo, a bushra ^w (a pleasant-tiding) ^{w23} this (is) a gholamon ²⁴ (boy); and they ^z concealed him a merchandise; ^{w25} and Allah (is) Omniscient by what they ^z work.	وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشِّرُنِي هَذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿٢٠﴾
20. And they ^z sold him by a paltry price, ma'adod-atan ^{w26} (shortly countables); ^w silver coins; ²⁷ and they ^z were in him of the za'hedeena ²⁸ (low-estimators/ deemed him insignificant).	وَشَرَوْهُ بِثَمَنٍ خَسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢١﴾

¹⁸ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew..

¹⁹ See footnote 4 above regarding revealed.

²⁰ The “ل” in “لَتُنَبِّئَنَّهُمْ” is a juratory “ل” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”.

²¹ The word “متاع” = “mata'an” has many meanings, among them: furnishings, chattel, things for utility.

²² The word “تصفون” rooted in “وصف”. In the Arabic tongue expression “تصفون” could mean describing the untruth, as in the Ayah: “And describe your tongues the lying” (S16: 62).

²³ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasherun = يَبُشِّرُ/يُبَشِّرُ/يُبَشِّرُونَ.

²⁴ The word “gholamon” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

²⁵ That is to say they concealed him as a merchandise to sell him as a slave.

²⁶ The word “ma'dodah” = “معدودة” subjective noun means counted in scale of smallness (shortly countables).

²⁷ The word “Dirham” is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era.

²⁸ The word “az-zahideen” = “الزاهدين” is masculine, plural, subjective noun with no English equivalent in the sense applicable here of “the low-estimators” i.e. they did not attach much value for him.

21. And said [he] who ^x [he] purchased him of Misra (Egypt) for his woman] (i.e. wife): *akremi* (let-be you generous and ennobling to)²⁹ his *mathwa*³⁰ (forced: long-term-abode) (with us), *asa* (craving a deed beyond one's means/may) that [he] benefits us or *nattakbetha*³¹ (we take and make) him a child (for us); and like *tha'leka* (afar-that-it/that)^x We established³² for Yousifa (Joseph) in the land^w and to teach him [We] of the *aba'deethe*'s³³ (dreams, and their related events) *ta'awee'le* (ultimate: construing-explanation); and Allah (is) overcome over His command; [and,] but most (of) the mankind not know.
22. And *lamma* (when/whence) [he] reached his *ashuda*³⁴ (prime/full mental and physical strengths) *aa'taynabo* (We accorded/gave him) a rule³⁵ and knowledge; and like *tha'leka* (afar-that-it/that)^x [We] requite the benefactors.
23. And seduced-she^y him who^u he (was) in her house *a'n* (regarding) himself; ^w and *ghalla'gha'te*³⁶ (iteratively bolted-she^y) the doors and said-she^y: *haytalaka* (come on you^s quickly/I'm ready); said [he]: a refuge³⁷ (by) Allah; verily He/he (is) my lord,³⁸ *ahasana* ([he] who rendered meritorious-deeds for) my *mathwa*³⁹ (obligatory: long-term-abode); verily it^x not thrive the *dha'lemoon*⁴⁰ (injustice-doers).
24. And *laqad* (verily, already and affirmatively) purposed-she^y by him and purposed [he] by her, *lawla* (had it not been that) [he] saw his Lord's proof;^x like *tha'leka*
- وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
لَأَمْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى
أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢١﴾
- وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا
وَعِلْمًا وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿٢٢﴾
- وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ
نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ
وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ
إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا
يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾
- وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا
أَنْ رَأَى بَرَاهِنَ رَبِّهِ كَذَلِكَ

²⁹ See footnote 37 of the Introduction to this Translation where there is a lengthy discussion around the fact that there is no English equivalent for “*karrama*”= “was generous to,” and that included in “*karrama*” is ennoblement or the endeavor to ennobel the one being treated generously. Thus, here the wife was told to be generous to him for his long term abode (مَثْوَاهُ) with them in their home.

²⁹ In “مَثْوَى” = “هُنَا” and “مَثْوَى” in The Qur’an overwhelmingly is joined with Hell. So, whoever is in the “مَثْوَى” is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

³¹ The word “إِتَّخَذَ” from “الِإِتَّخَاذُ” which is “إِفْتَعَالُ” for “الِإِتَّخَاذُ,” as stated in لِسَانُ الْعَرَبِ; therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

³² The word “مَكَّنَ” in “مَكَّنَّا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se.

³³ See the Lexicon attached to this Translation regarding “*abadeeth*,” for more details.

³⁴ The Arabic word “*ashudab*”= “أَشْدُهُ” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

³⁵ The word “حُكْمًا” = rule: possessing sound understanding effecting just judgment all around.

³⁶ The word “iterative” is used to intensify “bolted” as the Arabic is in the iterative-intensity form, “غَلَّقَتْ.”

³⁷ The Arabic tongue expression “مَعَاذَ اللَّهِ”= “Refuge by Allah” means the speaker says “I seek refuge in Allah for His protection against what is confronting me.”

³⁸ That is Allah Who safeguarded him or his/her master, i.e. her husband, who was rearing him while guesting him.

³⁹ In “مَثْوَى” = “هُنَا” and “مَثْوَى” in The Qur’an overwhelmingly is joined with Hell. So, whoever is in the “مَثْوَى” is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

⁴⁰ The “ظَالِمُونَ” = “the injustice-doer,” as “الظُّلْمُ” = “injustice.”

<p>(<i>afar-that-it/that</i>)^x to divert <i>a'n</i> (off) him [We] the ill and the profanity^{w.41} verily he (<i>is</i>) of Our <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>) the <i>mukhla'sseena</i>⁴² (<i>purified and saved</i>).</p>	<p>لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿١١﴾</p>
<p>25. And both raced (<i>to</i>) the door and rended-she^y his shirt from <i>doboren</i> (<i>behind/ rear</i>) and <i>alfaya</i> (<i>both embarrassingly/ unhappily found</i>) her master <i>lada</i>⁴³ (<i>directly at/ by</i>) the door; said she:^y what requital (<i>should receive</i>) whom^p wanted [<i>he</i>] by your^t family^w an ill except that(<i>to be</i>) imprisoned [<i>he</i>] or a painful torment.</p>	<p>وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بَأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿١٢﴾</p>
<p>26. Said [<i>he</i>]: she seduced me <i>a'n</i> (<i>regarding</i>) myself;^w and witnessed/ testified a witnesser/ testifier of her family:^w <i>en</i> (<i>if</i>) [<i>was</i>] his shirt (<i>had been</i>) rended from [<i>anterior</i>] then <i>ssadaqat</i>⁴⁴ (<i>she said the truth</i>), and he (<i>is</i>) of the liars.</p>	<p>قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿١٣﴾</p>
<p>27. And <i>en</i> (<i>if</i>) [<i>was</i>] his shirt (<i>had been</i>) rended from a <i>doboren</i> (<i>behind/ rear</i>) then lied-she^y and he (<i>is</i>) of the <i>ssa'dequeena</i> (<i>always truth renderers</i>).</p>	<p>وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿١٤﴾</p>
<p>28. Then <i>lamma</i> (<i>when/ whence</i>) [<i>he</i>] saw his shirt (<i>had been</i>) rended from <i>doboren</i> (<i>behind/ rear</i>), said [<i>he</i>]: verily it^x (<i>is</i>) of your^y wife;^w verily your^y wife^w (<i>is</i>) great.</p>	<p>فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنْ إِنْ كَيْدُكَ عَظِيمٌ ﴿١٥﴾</p>
<p>29. <i>Yousifo</i> (<i>Joseph</i>): let-shun [<i>you</i>^s] <i>a'n</i> (<i>off</i>) this;^x and <i>istaghferey</i>⁴⁵ (<i>let-seeek forgiveness you</i>^y) for your^y offense; verily you^d were-she^y of the <i>kha'tte'eena</i>⁴⁶ (<i>he-they wrongdoers</i>).</p>	<p>يُوسُفُ أَعْرِضْ عَنْ هَذَا وَأَسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿١٦﴾</p>
<p>30. And said women in the city:^w <i>Azeez's</i> (<i>the Premier's/- the ruler's</i>) woman (i.e. wife) seduces [<i>she</i>] her <i>lad</i>⁴⁷ <i>a'n</i> (<i>regarding</i>) himself^w <i>qad</i> (<i>already and affirmatively</i>)</p>	<p>وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْلَهَا عَنْ نَفْسِهِ</p>

⁴¹ The Arabic word used is “الفحشاء,” = the noun of: “فاحشة,” see التاج. And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁴² The word “*mukhlaseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provided safety and security from any punishment.

⁴³ The word “*لدى*” from “*لدى*” is closer than “*عند*” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So *lada* = “directly at/ by” seems to indicate such closeness. See اللسان.

⁴⁴ That is she “always-truth-enforcer” = “*صدق*,” as there is no English word for the verb “*صدق*.”

⁴⁵ The word “*استغفري*” = “*إطلي الغفران*” = “*let-seeek forgiveness [you]*.” In English there is no seemly way to say: “*استغفري*” per se. So I settled for saying: “*let-seeek forgiveness [you]*.”

⁴⁶ The word “*kha'tte'eena*” = “*خاطئين*” = “*من تعمدوا الخطأ*” = *be-they* who had intentionally wronged; unlike the “*المخطئين*” = *be-they* who err unintentionally. So, here she is of the “*be-they wrongdoer*,” not *she-they wrongdoers*, as if to say she is of the “*kha'tte'eena mankind*” or progeny, “*both*” words are masculine-gender. Also, “*of*” the wrongdoers intensifies her nature as wrongdoer.

⁴⁷ The word “*فتى*” has three distinct meanings: (1) *lad/chap/fellow*, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness.

[be] (*frantically*) impassioned her (*with*) love; verily we see her in a misguidance^x manifest^x.

قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرُهَا فِي
ضَلَالٍ مُّبِينٍ ﴿٢٠﴾

31. Solamma (*when/ whence*) heard-she^y by their^y machination, sent-she^y to them^y and prepared-she^y for them^y *muttakan* (*armed-couch-for-the-feast*) and *aa'tat* (*gave-she^y*) each one-she^y of them^y a knife^w and said-she^y (*to Joseph*): let-exit[you^s] on them;^y *lamma* they^y saw him, exalted-the^y ^{m48} him and *qatta'ana*⁴⁹ (*iteratively cut they^{ym}*) their^y hands^w and said they: ^{y m} *hasha* (*transcends all imperfections*) for Allah; not this^x (*is*) a human; *en* (*not*) this^x except an angel *ka'reemon*⁵⁰ (*bounty-giver and possessor of every praise-worthy deed/ say*).

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ
إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا
وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتْ أَخْرِجْ عَلَيْنَ فَلَمَّا رَأَيْنَهُ
أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ
حَسْبُ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ ﴿٢١﴾

32. Said she^y: so, *thalekunna*⁵¹ (*it-that-afar-you^y all*)^y whom^r you^y blamed^w me in him; and *laqad* (*verily, already and affirmatively*) I seduced him a'n (*regarding*) himself,^w then *ista'assama*⁵² ([be] *affirmably safe-guarded*) (*in abstinence/ preserving his self from sin*); and *la'en* (*indeed if*) not [be] does, what [I] command him, surely [be] assuredly⁵³ be imprisoned and surely assuredly be [be] of the cringelings.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ
وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ
فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا
ءَامُرُهُ لَيَكُونَنَّ وَلَيَكُونَنَّ
الصَّغِيرَ ﴿٢٢﴾

33. Said [be]: O, my Lord, the prison (*is*) lovelier to me than what they^y invite me to it;^x and *en* (*if*) not [You^s] fend a'n (*off*) me their^y wile, *assbo* ([I] *passionately incline*) to them^y and [I] be of the *ja'hileena*⁵⁴ (*they who act ignorantly or incorrectly*).

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ
الْجَاهِلِينَ ﴿٢٣﴾

34. So *estajaba*⁵⁵ (*favorably-answered*) to him his Lord, so [He] parried a'n (*off*) him their^y wile; verily He, He (*is*) The Samee⁵⁶ (*The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer*), The Omniscient.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ
كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٤﴾

⁴⁸ In "كتب التفسير," Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (*Joseph*) they all were *deeply astonished* so much so that they *menstruated*. For example see القرطبي.

⁴⁹ The word "iteratively" to intensify "cut," as the Arabic word is "قَطَّعْنَ" not just "قَطَّعْنَ."

⁵⁰ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in the *Lexicon* attached to this Translation. In short *bounty-giver/ possessor of every praise worthy deed/ say*.

⁵¹ This "thalekunna" = "ثَلَكُنَّ" is a demonstrative pronoun made up of three distinct components: (1) the particle "ثَا" = the demonstrative pronoun for near, singular, masculine, animate or the inanimate; (2) the "لَا" = for the "afar idea;" and (3) the "كُنَّ" for the addressee's pronoun, in this case a plural feminine addressees. There is no English equivalent. The best rendition I believe is: *thalekuma* (*it-that-afar-she-you-all*). And "it" stands for the "fact" or "reality," which in fact was *afar* from their perception as they began accusing her of "misguidance manifest."

⁵² See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁵³ The "ل" in "لَيَكُونَنَّ" and "لَيَكُونَنَّ" in Ayah # 35 below, all are juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed in all cases by "assuredly."

⁵⁴ The word "ja'hileena" = "جاهلين" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in a thing contrary to reality, (3) did a thing not correct. So the "jahiloona" are *they who act ignorantly or incorrectly*.

⁵⁵ The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered."

⁵⁶ See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "السميع."

35. Afterwards seemed/appeared for them ⁵⁷ from after they ^z saw the <i>Aya'te</i> ^w (<i>signs</i>) ^w surely to assuredly ⁵⁸ imprison him until a while.	ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُنْدُهُ حَتَّىٰ حِينٍ ﴿٥٥﴾
36. And entered with him the prison two lads; ⁵⁹ said an <i>abado</i> ⁶⁰ (<i>lone/any-one</i>) (<i>of</i>) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread ^x eating from it ^x the birds; <i>nabbea'na</i> (<i>let inform us you^s by piece-of-significant-and-availing-news</i>) by its ^x <i>ta'awee'le</i> (<i>ultimate-explanation/interpretation</i>); verily we see you ^g of the benefactors.	وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾
37. Said [<i>he</i>]: not comes (<i>to</i>) you both, <i>tta'aamon</i> ^x (<i>wheat-/edible/food-grains</i>) ^x <i>tor'zaqa'nebe</i> (<i>it^x being given victuals for sustenance to</i>) you both except <i>nabba'ato</i> ([<i>I</i>] <i>informed by piece-of-significant-and-availing-news</i>) you both by its ^x <i>ta'awee'le</i> (<i>ultimate-explanation/interpretation</i>) before that [<i>it^x</i>] comes (<i>to</i>) you both; <i>tha'lekuma</i> ⁶¹ (<i>it-that-afar-you-both</i>) of what taught me my Lord; verily I left sect ^{w/-} faith ^w (<i>of</i>) a people not believing they ^z by Allah and they by the Hereafter ^w they (<i>are</i>) unbelievers.	قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَ تَكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٥٧﴾
38. And <i>ettaba'a</i> (<i>closely-followed</i>) I my fathers' sect ^{w/-} faith ^w <i>Ebraheema</i> (<i>Abraham</i>) and <i>Is-haqa</i> (<i>Isaac</i>) and <i>Ya'aqooba</i> (<i>Jacob</i>); not [<i>was</i>] for us to partner (<i>deities</i>) by Allah of a thing; <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>is</i>) of Allah's munificence on us and on the mankind; [<i>and,</i>] but most (<i>of</i>) the mankind not thank they. ^z	وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ فَشْرَكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٥٨﴾

⁵⁷ For "them," i.e. to the *Azweez*, her husband and ruler (thus, "them" either for *magnanimity* of the "ruler") or the ruler and his wife, to show or preserve apparent respect for his wife, as if she were not guilty, despite all the proofs to the contrary, to imprison him for a time.

⁵⁸ Clearly for affirmation.

⁵⁹ The word "فتى" in "فتيان" has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness.

⁶⁰ See the *Lexicon* attached to this Translation regarding "أحد."

⁶¹ This "thalekuma" = "ذالكما" is a demonstrative pronoun made up of three distinct components: (1) the particle "ذَا" = the demonstrative pronoun, singular, masculine, for near, animate or the inanimate; (2) the "لَا، لام البعد" = for the "afar idea;" and (3) the "كَ، ضمير المخاطب" for the addressee's pronoun, in this case a twain addressees. There is no English equivalent. The best rendition I believe is: *thalekuma* (*it-afar-you-both*), the "it" standing for "this fact" or the "this reality." And this "fact" or "reality" is sure afar from any one, as it is from the most High, Allah SWT. And clearly the addressees are two lads, hence "you-both."

39. O, both [my] ⁶² the prison's companions: are miscellany lords, <i>kbayron</i> (choicer/superior/worthier) or Allah The One, The <i>Qabha'ro</i> (Ever/Stout Subduer).	يَصْلَحِي السِّجْنَ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾
40. Not worship you ^z of lesser than/without Allah except names you ^z named it ^w you ^f and your ⁿ fathers; not Allah descended by it ^w of an authority; <i>en</i> (not) the rule except for Allah; [He] commanded that not worship you ^z except <i>eyyaho</i> ⁶³ (indeed particularizing Him); <i>tha'leka</i> (afar-that-it/) ^x (is) [the] religion ⁶⁴ the forthright; [and,] but most (of) the mankind not know.	مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾
41. O, both [my] ⁶⁵ the prison's companions: as to an <i>ahado</i> ⁶⁶ (lone/any-one) (of) you both so [he] avails ⁶⁷ a drink (for) his lord a wine; and as to the other, so [he] (shall be) crucified; then eat the birds from his head; (had been) judged/finished ⁶⁸ the matter ^x (for) which ^x in it ^x <i>tastafteya'ne</i> (you both affirmably-seek situationally apt and wise opinion).	يَصْلَحِي السِّجْنَ أَمَّا أَحَدُكُمَا فَيَسْقَى رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾
42. And said [he] to whom ^p [he] presumed that he (would be) escaper of them both: let-mention me [you ^s] <i>enda</i> (before/at the presence of) your ^t lord; then (caused) him (to) forget the Satan <i>thekra</i> (mention of Joseph at) his lord; so [he] waited in the prison a few years. ^w	وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا أذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾
43. And said the king: verily I vision seven fat kine eating them ^y seven <i>aeja'fon</i> (emaciated-leans) ^w and seven green ears (of seed-bearing plants) and others ^w dry; ^w O, you the chiefs: <i>aftoney</i> (let-you ^z situationally fittingly and wisely opine me) [in] my dream/vision, <i>en</i> (if) you ^c were for the dream/visions <i>ta'aboroona</i> (you ^c can interpret).	وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُنبُلَاتٍ خُضْرٍ وَأُخْرَى يَابِسَاتٍ يَتَأْتِيهَا الْمَلَأُ أَفْتُونِي فِي رَأْيِي إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

⁶² The word “يَصَاحِبِي” could have *one* or *two* meanings. Either “O, the twain companions,” or “O, the twain, my companions.” Books of “التفسير” are not firm one or the other but both could be true.

⁶³ The word “إِيَّاهُ” = “أداة تأكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*.

⁶⁴ The word “قَيِّمٌ” = “مستقيم” i.e. means *straight*. See اللسان.

⁶⁵ See footnote 62 above regarding “my.”

⁶⁶ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁶⁷ The word “يسقي” is rooted in is rooted in “أسقى” which is more *intense* than “سقى” as “أسقى” means *availed the drink for* (someone), to be drunk *as and when needed*. See الراغب.

⁶⁸ The word “قضي” bears *dual* meanings: (1) *judged*, or (2) *finished*. There is little room, if any, to incline for one or the other.

44. Said they: ^z <i>adhghatho</i> ⁶⁹ (<i>confused-medley</i>) dreams and not we by the dreams' <i>ta'awee'le</i> (<i>ultimate: construing-/ explanation</i>) surely (<i>are</i>) knowers.	قَالُوا أَضْغَثُ أَحْلَمَ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعِلْمِينَ ﴿٤٤﴾
45. And said [<i>he</i>] who ^x escaped of them both, and [<i>he</i>] recalled after an <i>ummaton</i> ⁷⁰ (<i>while</i>), I <i>ona'bbe'o</i> ([I] <i>inform by piece-of-significant-and-availing-news</i>) you ^b by its ^x <i>ta'awee'le</i> (<i>ultimate-explanation/ interpretation</i>), so let-send [<i>me</i>] ⁷¹ you. ^z	وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾
46. <i>Yousifo</i> (<i>Joseph</i>): O, you the <i>Sseddeeqo</i> ⁷² (<i>ever truth practicer</i>) <i>aftoneyna</i> (<i>let-you^s situationally fittingly and wisely opine us</i>) in seven fat kine eating them ^y seven <i>aeja'fon</i> (<i>emaciated-leans</i>) ^w and seven green ears ^w (<i>of seed-bearing plants</i>) and others ^w dry; ^w <i>la'alla</i> (<i>craving currently unavailable deed that/ perhaps</i>) I return to the mankind <i>la'alla</i> (<i>craving currently unavailable deed that/ perhaps</i>) they know they ^z .	يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَتٍ لَعَلَّ أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾
47. Said [<i>he</i>]: you ^z sow seven years ^w <i>da'aban</i> (<i>diligently</i>), then what harvested you ^c then let-leave it ^x you ^z in its ^x ears ^w except a little of what you ^z eat.	قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾
48. Afterwards <i>ya'atee</i> (<i>approaches/ comes</i>) from after <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x seven ^w hard ^w (<i>years</i>), eat they ^y what advanced you ^c for them ^y except a little of what <i>tobssenoona</i> (<i>fortifyingly preserve you^z</i>).	ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾
49. Afterwards <i>ya'atee</i> (<i>approaches/ comes</i>) from after <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x <i>aamon</i> ^{w73} (<i>year</i>) in it ^x <i>youghatho</i> (<i>to be they^z revived by delightful-pasture-producing rain</i>) the mankind and in it ^x <i>ya'asserona</i> (<i>press/ squeeze they^z</i>).	ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾
50. And said the king: <i>eeto</i> (<i>let-bring you^z to</i>) me by him; so <i>lamma</i> (<i>when/ whence</i>) came ^x (<i>to</i>) him the messenger ^x said [<i>he</i>] (<i>Yousif/ Joseph</i>): let-return [<i>you^s</i>] to your ^t	وَقَالَ الْمَلِكُ أَتُؤْنِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلْهُ

⁶⁹ The word "أَضْغَثُ" = *adhghatho* = plural for "ضِغْثُ" "*dhaghtbo*" = a handful/bunch of grass/firewood. And *adhghatho*-dreams = "confused-medley of dreams" = metonymical way of saying: *it is perplexing and difficult to explain clustered bunch of things*.

⁷⁰ The word "أُمَّةٌ" has more than a dozen different meanings, among a *while*. See الهادي.

⁷¹ The letter "ن" in "فَارْسِلُونِ" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَارْسِلُونِ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

⁷² The word "الصِّدِّيقُ" carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (*Patriarch*) *Ebraheem* (*Abraham*), (4) the title of *Yousif* (*Joseph*) in this *Surah*, (5) the title of Prophet *Idriss* (*Idrees*), (6) the title of the chaste *Mariam* (*Mary*), mother of *Isa* (*Jesus*), (7) title of Abu Bakr, First Caliph, may Allah be pleased with him.

⁷³ The Arabic text says "عام" but in English there is only one word to mean عام and سنة. In Arabic there is "عام"، "سنة"، "حجّة"، "حَوْل" each with a difference. Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to "حَوْل" = anniversary of any special event; and "حجّة" = lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفروق اللغوية، لـ أبي هلال العسكري.

lord and then let-ask him [you^s]: what the women's status, who^v qatta'a (repetitively cut) they^v their hands;^w verily my Lord by their^v wile (is) Omniscient.

مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ
إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥١﴾

51. Said [he] (the king to the women): what (was/had been) your^v kbatt'bo (serious-matter) edh (when) [you^v m] seduced^{ym} Yousifa (Joseph) a'n (regarding) himself;^w said they:^v m hashba (transcends all imperfection) for Allah; not we knew on him of an ill; said-she^v the Azeez's (master's/-premiere's) woman (i.e. wife): now basshassa⁷⁴ (probingly evidenced) the right; I seduced him a'n (regarding) himself;^w and verily he surely (is) of the ssa'deqeena (always truth enforcers).

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ
عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا
عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ أَمْرَأَتُ
الْعَزِيزِ الَّتِي حَصَّصَ الْحَقُّ أَنَا
رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ
الصَّادِقِينَ ﴿٥٢﴾

52. Tha'leka (afar-that-it/that)^x to know [he] (the premiere) surely I not betrayed him by the ghaybe⁷⁵ (during his absence); and that Allah not yahdey (divinely-guides) the betrayers' slyness.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٣﴾

53. And not [I] absolve myself,^w verily the self^w (is) surely ammaraton (iterative orderer)^w by the ill, except what ra'hema⁷⁶ (mercy-gave) my Lord, verily my Lord (is) Ghafooron (iterative Forgiver) Raheemon (iterative mercy Giver).

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ
لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ
رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾

54. And said the king: eeto (let-bring you^z to) me by him astakh'less ([I] affirmably-exclusively-single) him for myself;^w so lamma (when/whence) [he] spoke (to) him, said [he]: verily you^g (are) today laday⁷⁷ (directly and possessively from) us makeenon⁷⁸ (he who is of: status/empowerment/long abode) trustworthy.

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ أَسْتَخْلِصُهُ
لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ
لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾

55. Said [he]: let-make me [you^s] over the land's^w treasures;^w verily I am hafeedhon⁷⁹ (iterative keeper-up) omniscient.

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي
حَفِظْتُ عَلَيْكُمْ ﴿٥٦﴾

56. And like tha'leka (afar-that-it/that)^x We firmly enabled/-empowered⁸⁰ for Yousifa (Joseph) in the land^w yatabann'o ([he] deservedly ensconces) of it^w whence [he]

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ

⁷⁴ The word "حصص" means *became manifest after probing into its evidence*, not just became clear.

⁷⁵ The word "الغيب" has several meanings: (1) the invisible which only Allah knows, (2) doubt, and (3) the place where it is not known what it contains (4) anything not seen by the eye even if concludable. See اللسان.

⁷⁶ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except what mercied my Lord* which cannot be said in correct English, as there is no such word as "mercied."

⁷⁷ The word "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So, "directly and possessively from" (us) seems to indicate such closeness. See اللسان.

⁷⁸ The word "makeen" = "مكن" is a singular, masculine, subjective or objective noun, for which there is no English equivalent. The word has four distinct meanings, all seem applicable here. It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode.

⁷⁹ The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁸⁰ The word "مكن" in "مكنا" means "founded" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مكن" *per se*.

<p>wills; [We] betide by Our mercy^w whom^p [We] will and [We] waste not a remuneration (of) the benefactors.</p>	<p>بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾</p>
<p>57. And surely the Hereafter's^w remuneration (<i>is</i>) <i>khayron</i> (<i>choicer/superior/worthier</i>) for whom^r believed they^z and they^z were <i>yattaqoona</i> (<i>they reverently guard not to displease Allah</i>).</p>	<p>وَلَا جُرْ الْآخِرَةَ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾</p>
<p>58. And came <i>Yousifa's</i> (<i>Joseph's</i>) brothers; then they^z entered on him; so [he] knew them while they (<i>were</i>) for him <i>munkeroona</i> (<i>not recognizers</i>).</p>	<p>وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾</p>
<p>59. And <i>lamma</i> (<i>when/whence</i>) [he] furnished them by their furnishment said [he]: <i>eeto</i> (<i>let-bring you^r to</i>) me by a brother for you^b of yourⁿ father; do not⁸¹ see you^z surely I fulfill⁸² the measure and I am <i>khayro</i> (<i>choicer/superior/worthier</i>) (of) the hospitality-givers.</p>	<p>وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَ لَا تَرَوْنَ أَنِّي أَوْفَى الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾</p>
<p>60. Then <i>en</i> (<i>if</i>) not <i>ta'ato</i> (<i>come to</i>) me by him then no measure for you^b <i>endey</i> (<i>by my rule</i>) and let-not near [me]⁸³ you.^z</p>	<p>فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ ﴿٦٠﴾</p>
<p>61. Said they:^z we shall induce <i>a'n</i> (<i>regarding</i>) him his father and verily we surely (<i>are</i>) doers.</p>	<p>قَالُوا سَنُرْدِيهِ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾</p>
<p>62. And said [he] for his lads: let-make you^z their merchandise in their saddlebags, <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) they know it^w if they^z transposed⁸⁴ to their family,^w <i>la'alla</i> they return they.^z</p>	<p>وَقَالَ لِفَتَيَيْنِهِ اجْعَلُوا بِضَعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾</p>
<p>63. <i>Solamma</i> (<i>when/whence</i>) returned they^z to their father said they:^z O, our father (<i>had been</i>) disallowed of us the measure, so let-send [you^s] with us our brother, [we] measure and verily we (<i>are</i>) for him surely keepers-up.⁸⁵</p>	<p>فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾</p>
<p>64. Said [he]: do [I] trust you^b on him except just-as I (<i>had</i>) trusted you^b on his brother of before; then, Allah (<i>is</i>) <i>khayron</i> (<i>choicer/superior/worthier</i>) keeper-up⁸⁶ and He (<i>is</i>) <i>arhamo</i> (<i>more merciful</i>) (of) the <i>ra'beemeena</i> (<i>multitudinous mercy-givers</i>).</p>	<p>قَالَ هَلْ ءَامَنْتُمْ عَلَيَّ إِلَّا كَمَا ءَمِنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾</p>
<p>65. And <i>lamma</i> (<i>when/whence</i>) opened they^z their <i>mata'a</i>⁸⁷ (<i>furnishings/chattel/or things for utility</i>) they^z found</p>	<p>وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَعَتَهُمْ</p>

⁸¹ Clearly this "ألا" is the "ألا" for urging or desiring, i.e. promoting the action of the following verb.

⁸² The word "أوفي" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "أوفي" means I endeavor and gather the last part of an obligation and fulfill it.

⁸³ The letter "ن" in "تقربون" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "تقربون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See *أعراب القرآن، لمحمود صافي*

⁸⁴ The word "انقلبوا" = "they^z transposed," means they betook themselves returning.

⁸⁵ The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁸⁶ Ibid, except for *حافظ*.

⁸⁷ The word "متاع" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility.

their merchandise ^w *ruddat* (*had been forthwith-retained-she^y*) to them; said they:^z O, our father what (*more*) do we quest; this (*is*) it;^w Our merchandise^w *ruddat* to us; and *nameero* ([*we*] *obtain [wheat-grain lay-up provision]* for) our family^w and [*we*] keep-up⁸⁸ our brother and *naẓdado*⁸⁹ ([*we*] *further-augment*) a camel's measure, *tha'leka*(*afar-that-it/ that*)^x (*is*)an easy measure.

رَدَّتْ إِلَيْهِمْ قَالُوا يَتَابَانَا مَا نَبْنِي هَذِهِ بِضَعْتَنَا رَدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْظُ أَخَانًا وَتَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

66. Said [*he*]: never [*I*] send him with you^b until *ta'atoney* (*you^z accord/grant me*) a *mantheqan*⁹⁰ (*ratified-covenant*) from Allah that assuredly⁹¹ *ta'ato'nanney* (*come you^z to me*) by him, except if (*to be*) besieged [*by*] you;^z so *lamma* (*when/whence*) they^z gave him their *mantheqa* (= *manthe-qan*), said [*he*]: Allah over what we say (*is*) Custodian.

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتَنِي بِهِ إِلَّا أَنْ سَخَّطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

67. And said [*he*]: O, my sons let-not enter you^z from a one door; and let-enter you^z from miscellany (*separate*) doors; and not I enrich/sufficed⁹² *a'n* (*regarding*) you^b from Allah of a thing; *en* (*not*) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَحْكَمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

68. And *lamma* (*when/whence*) entered they^z from whence ordered them their father not [*was*] enriching-/sufficing *a'n* (*regarding*) them of Allah a thing except a need(*concern*)in *Ya'aqooba's* (*Jacob's*) self ^w [*he*] satisfied it;^w and verily he (*is*) a knowledge possessor for what We taught him; [*and,*] but most (*of*) the mankind not know.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

69. And *lamma* (*when/whence*) they^z entered on *Yousifa* (*Joseph*), [*he*] lodged to him⁹³ his brother (*and*) said [*he*]: verily I am your^t brother; so let-not [*you^s*] anguish/sorrow by what they^z were working.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

70. Then *lamma* (*when/whence*) [*he*] furnished them by their furnishment, he emplaced the *seqa'ya'te* (*drink-goblet^w*) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you^y the *aero* (*caravan carrying wheat/-food-grains*)^w verily you^b(*are*)surely thieves.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذْنٌ مُؤَدِّنٌ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَرِقُونَ ﴿٧٠﴾

71. Said they^z while they^z forwardly-advanced on them:

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا

⁸⁸ Ibid, except for "نَحْظُ"

⁸⁹ The word "تَزْدَادُ" implies greater intensity, and اللّٰتاج says it is "أَبْلَغُ." So further is prefixed for this purpose. That is they would further-increase their gain by getting additional load for their brother..

⁹⁰ Ratification by open declaration and oath.

⁹¹ The "ل" in "لَتَأْتَنِي" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly."

⁹² The word "أَغْنِي" has double meanings: (1) enrich, (2) suffice. But "enrich" includes suffice and not vice versa. As "enrich" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffice" meets the present needs of a specific task. Hence "enrich" is superior.

⁹³ Embraced him, i.e. by way of greeting him.

what (are) you ^z missing.	تَفْقَدُونَ ﴿٧١﴾
72. Said they: ^z we (are) missing <i>sso'wa'a</i> ⁹⁴ (<i>drinking/-measuring goblet</i>) ^x (of) the king; and for whom ^p [he] came by it ^x a camel's load and I am by it ^x a claimer-/guarantor.	قَالُوا نَفْقَدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾
73. Said they: ^z <i>ta-Allah</i> ⁹⁵ (<i>by Allah</i>) <i>laqad</i> (<i>verily, already and affirmatively</i>) knew you ^c not came we to corrupt in the land ^w and not we were thieves.	قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ، وَمَا كُنَّا سُرِقِينَ ﴿٧٣﴾
74. Said they: ^z then what (is) his requital, <i>en</i> (if) you ^c were liars.	قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾
75. Said they: ^z his requital (is) who ^a [<i>i</i> *] (<i>the king's goblet</i>) (<i>had been</i>) found in his saddlebag, so he (is) his requital; ⁹⁶ like <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x requite [<i>we</i>] the <i>dha'lemeena</i> ⁹⁷ (<i>injustice-doers</i>).	قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾
76. So [he] began by their chattel before his brother's chattel; afterwards <i>ista'kbrajaha</i> ⁹⁸ ([he] <i>affirmably-produced it</i> ^w) from his brother's chattel; like <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x We schemed for Yousifa (Joseph); not[was][he]to take his brother in the king's religion (<i>Law</i>) except that/if Allah wills; [<i>We</i>] raise ranks ^w (of) whom ^p [<i>We</i>] will; and above every a knowledge possessor (is) an omniscient.	فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كَدْنَا لْيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾
77. Said they: ^z <i>en</i> (if) [he] steals, so <i>qad</i> (<i>already and affirmatively</i>) stole his brother of before; so <i>asarraha</i> (<i>secretly-kept it</i> ^w) Yousifo (Joseph) in himself ^w and not disclosed/flushed it ^w to them; said [he]: you ^f (are) eviler place/post, and Allah (is) knowinger by what you ^z describe. ⁹⁹	قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾
78. Said they: ^z <i>ya'ayyoha</i> (O, you ^s) the <i>Azeez</i> (Master) verily for him (is) a father <i>shaykhan</i> (<i>aged</i>) big/old; so let-take [you ^s] an <i>abadana</i> ¹⁰⁰ (<i>lone/any-one of us</i>) (<i>in</i>)his stead; verily we see you ^s of the benefactors.	قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ إِنْ نَزَلَكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

⁹⁴ The word “صُوعَ” = “سَقَايَة” could be masculine or a feminine gender. It is masculine as “صُوعَ” and a feminine as “سَقَايَة” = (giving/supplying-of-water)^w. See *الدر المصون، د أحمد الحلبي*.

⁹⁵ The word “*ta-Allah*” is made up of two distinct components: the “*ta*” = “ت” and “*Allah*.” The “*ta*” is “ت” = a “*jurative particle*,” in English it’s equivalent to “by” in the sense of: “in the name of;” and “*Allah*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*.”

⁹⁶ According to their customary Law, whoever was convicted of thievery he is taken as a slave.

⁹⁷ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

⁹⁸ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁹⁹ The word “تصفون” rooted in “وصف.” In the Arabic tongue expression “تصفون” could mean describing the untruth, as in the Ayah: “And describe your tongues the untruth” (S16: 62).

¹⁰⁰ The word “أحد” is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine. See *اللسان*. It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others. (3) Literally one. However, in English “lone” is singular, standing alone. So, to keep the concepts of “أحد” and “lone” simultaneously transliteration seems to be a must. The applicable “أحد” will or should be obvious from context where it appears.

79. Said [he]: Allah's refuge^{w101} that [we] take except whom^p we found our *mata'a*¹⁰² (*furnishings/chattel/ or things for utility*) *endaho* (*in his possession*); verily we (are) then surely *dha'lemoona*¹⁰³ (*injustice-doers*).
 قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَنَا بِهِ إِنْآ إِذَا لِلظَّالِمُونَ
80. Then *lamma* (*when/ whence*) *istay'aso*¹⁰⁴ (*affirmed-despair they*^z) from him, they^z detached *na'jeyan*¹⁰⁵ (*secretly-mutually-conferees*); said their elder: have not known you^z that yourⁿ father *qad* (*already and affirmatively*) [he] took on you^b a *mantheqan* (*ratified-covenant*) from Allah and of before when^o *farrattom*¹⁰⁶ (*had-remiss you*^c) in Yousifa (*Joseph*); so never [I] leave the land^w until allows me my father, or rules Allah for me; and He (*is*) *kbayro* (*choicer/ superior/ worthier*) (*of*) the rulers.
 فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ
81. Let-return you^z to yourⁿ father then let-say you:^z O, our father; verily your^t son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up.¹⁰⁷
 أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَتَابَانَا إِنَّ أَبْنَاكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ
82. And let-ask [you^s] the village^w which^u we were in it^w and the *aero* (*caravan carrying wheat/ food-grains*).^w which^u *aqbalana* (*we forwardly-advanced*) in it;^w and verily we surely (*are*) *ssadeqeena* (*always truth enforcers*).
 وَسَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ
83. Said [he]: rather lured-she^y for you^b yourⁿ selves^w a matter; so comely patience; *asa* (*craving a deed beyond one's means that/ may*) Allah to *ya'ateyaney* (*bring to me*) by them together; verily He, He (*is*) The Omniscient The *Hakeemo*¹⁰⁸ (*infinite hekma*)¹⁰⁹ Possessor).
 قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ
84. And [he] diverted *a'n* (*off*) them and said [he]: alas, my sorrow over Yousifa (*Joseph*); and whitened-she^{y m110} his both eyes^w from the sadness, while he (*was*) *ka'dbee-mon*¹¹¹ (*unrelenting suppressor of his grief*).
 وَتَوَلَّى عَنْهُمْ وَقَالَ يَأْسُفَى عَلَى يُوسُفَ وَأَبْيَضْتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

¹⁰¹ The expression "Allah's refuge ^w" is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help.

¹⁰² See footnote 21 above regarding "*mata'a*."

¹⁰³ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice." See footnote 148 below.

¹⁰⁴ The word here is "استيسسوا" = "affirmed despair, not "ينسوا" = "despaired."

¹⁰⁵ The word "خلص" in "خلصوا" = "خرج عنهم ومنهم" = "detached (as from a group); and the word "نجيا" is an adverbial, derived from "تناجى" = that is he had secretly and mutually counseled. See اعراب القرآن، لمحمود صافي والهادي.

¹⁰⁶ The word "farratta" = "فرط" in "فرطتم" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected. But "فرط" and "فرطتم" all are verbs in the past tense. So I chose "had-remiss."

¹⁰⁷ The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁰⁸ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁰⁹ See the Lexicon attached to this Translation for "hekma."

¹¹⁰ That mean he lost his vision.

¹¹¹ The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "كظيم" not "كاظم."

85. Said they^z: *ta-Allah*¹¹² (by Allah); *tafta'o*¹¹³ (recurrently-
cease not [you^s]) remember [you^s] Yousifa (Joseph) until
be[you^s] *haradhan* (degenerate/self-inflected debasement) or
be[you^s] of the *ha'lekeena* (ones that had perished/expired).

قَالُوا تَاللّٰهِ تَفْتَوُاْ تَذَكَّرْ يُّوسُفَ
حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ
مِنْ الْهٰلِكِيْنَ ﴿٨٥﴾

86. Said [be]: verily only [I] complain my *bathtb* (ultimate-
grief) and my sadness to Allah and [I] know from
Allah what not know you.^z

قَالَ اِنَّمَا اَشْكُوْا بَنِيَّ وَحَزْنِيْ اِلَى اللّٰهِ
وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٦﴾

87. O, my sons: let-go you^z then *tabasaso* (let-inquire you^z
by all your senses) of Yousifa (Joseph) and his brother;
and let-not despair you^z from Allah's *raw'he*^x (mercy^w / -
essence of beauty and delight/relief^x / pleasing-trait^x);¹¹⁴
verily it^x (the truth is) not despairs of Allah's *raw'he*^x
except the people, the unbelievers.

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوسُفَ
وَاٰخِيْهِ وَلَا تَاْيَسُوْا مِنْ رَّوْحِ اللّٰهِ
اِنَّهٗ لَا يَاْيَسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا
الْقَوْمُ الْكَٰفِرُوْنَ ﴿٨٧﴾

88. So *lamma* (when/whence) they^z entered on him, said
they:^z O, the *Azeezo* (master/premiere), touched/betided
us, and our family the *dhurro* (persisting distress); and
we came by a merchandise^w *mu'zja'ten*^w (scanty and
insignificant);^w nonetheless let-fulfill¹¹⁵ [you^s] for us
the measure and *tassaddaq* (let have charity you^s) on us;
verily Allah requites the *mutassaddeqeena* (charity-doers).

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰتٰٓيٰٓهَا الْعَزِيْزُ
مَسَّنَا وَاَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ
مُّزَجَنَةٍ فَاَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ
عَلَيْنَا اِنَّ اللّٰهَ يَجْزِي الْمُتَصَدِّقِيْنَ ﴿٨٨﴾

¹¹² See footnote 95 above regarding: “*ta Alla'he*.”

¹¹³ The word “فتىء” in “تفتو”=recurrently-ceases and repeats the cycle. And generally it means “ما زلت”= you
cease not. See الهادي and الراغب.

¹¹⁴ The word “روح”= “*raw'he*” means mercy/relief/pleasing-trait. See الهادي, اللسان, التاج. Also essence of
beauty and delight.

¹¹⁵ The word “أوف” from “الوفاء”= “التمام” meaning gathering the last component of any obligation to make
it a whole. So, “أوف” means you endeavor and gather the last part of an obligation and fulfill it.

89. Said [he]: have known you ^c what you ^c did by Yousifa (Joseph) and his brother, <i>edh(while) you^f (were) jahiloona</i> ¹¹⁶ (they who act ignorantly or incorrectly).	قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾
90. Said they: ^z are oh/indeed you, ^s surely you ^s (are) Yousifo (Joseph); said [he]: I am Yousifo (Joseph) and this (is) my brother, <i>qad (already and affirmatively) manna</i> ¹¹⁷ ([He] had graced His boon ^w) Allah on us; verily who-ever <i>yatta'qe</i> (he reverentially guards not to displease Allah) and <i>yassber</i> ([he] holds on patiently), then verily Allah wastes not the benefactors' remuneration.	قَالُوا أَأَنْتَ لَیْسَ بِیُوسُفَ قَالَ أَنَا یُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾
91. Said they: ^z ta-Allah ¹¹⁸ (by Allah); <i>laqad</i> (verily, already and affirmatively) favored/preferred you ^s Allah over us, and <i>en</i> (surely) we were certainly wrongdoers. ¹¹⁹	قَالُوا تَاللَّهِ لَقَدْ ءَاتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴿٩١﴾
92. Said [he]: no <i>tath'reeba</i> (reproach/castigation) on you ^b today, Allah forgives for you ^b and He (is) <i>arhamo</i> (more merciful than) the <i>ra'bemeena</i> (multitudinous mercy givers).	قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾
93. let-go you ^z by my shirt ^x this ^x then let-throw it ^x you ^z over my father's face, (subsequently) <i>ya'atee</i> ([he] becomes) a <i>basseeran</i> (keen seer) and <i>eetoney</i> (let-you ^z come/bring to me) by your ⁿ family ^w wholes ¹²⁰ .	أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾
94. And <i>lamma</i> (when/whence) sundered-she ^y the <i>aero</i> (caravan carrying wheat/food-grains) ^w said their father: verily I surely find Yousifa's (Joseph's) smell/wind <i>lawla</i> (why do not) that confute you ^z [me]. ¹²¹	وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٩٤﴾
95. Said they: ^z ta-Allah ¹²² (by Allah); verily you ^s surely (are) in your ^t misguidance (of) the old.	قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾
96. So <i>lamma</i> (when/whence) came the <i>basheero</i> ¹²³ (he the iterative proclaimer of pleasant tidings), [he] cast it ^x (the shirt ^x) over his face then <i>ertadda</i> ¹²⁴ (forthwith-retuned [he]) <i>basseran</i> (keen seer); said [he]: have not I told you ^b verily I know from Allah what not you ^z know.	فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

¹¹⁶ The word “جاهلون”=“jahiloona” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did some-thing *not* correct. So the “jahiloona” are they who act ignorantly or incorrectly.

¹¹⁷ The word “من” in “يمن” means “نعمه ينعمها” That a “boon He graces it.”

¹¹⁸ See footnote 95 above regarding “ta-Alla'he.”

¹¹⁹ The word “خاطيء” = “من نعد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally. So, “الخاطئين” = the “wrongdoers.”

¹²⁰ The Qur'an commentators say that the “family all together” were ninety three when they came to Joseph.

¹²¹ The letter “ن” in “تفندون” by Arabic (linguistic) Rule, is called “نون الوقاية او العمد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تفندون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

¹²² See footnote 95 above regarding “ta-Alla'he.”

¹²³ The word “basheer” is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent.

¹²⁴ The word “ارتد” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

97. Said they: ^z O, our father <i>istaghfer</i> ¹²⁵ (<i>let-seek [you s]</i> forgiveness) for us our offenses; verily we were wrongdoers. ¹²⁶	قَالُوا يَتَابَنَا أَسْتَغْفِرَ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٣٧﴾
98. Said [he]: will <i>astaghfero</i> ¹²⁷ ([I] seek forgiveness) for you ^b (from) my Lord, verily He, He (<i>is</i>) The <i>Ghafooro</i> (iterative Forgiver), The <i>Rabeemo</i> (iterative mercy Giver).	قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٣٨﴾
99. Then <i>lamma</i> (<i>when/whence</i>) they ^z entered on Yousifa (<i>Joseph</i>) [he] lodged/retreated to him his both [fathers] ¹²⁸ and said [he]: let-enter you ^z <i>Misra</i> (<i>Egypt</i>) <i>en(if)</i> Allah wills <i>aameneena</i> (<i>you z are self-safety-securers</i>).	فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَاهُ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٣٩﴾
100. And [he] elevated his [both fathers] ¹²⁹ over the <i>Arshe</i> ^{x130} (<i>Throne of Kingship</i>) ^x and they ^z tumbled for him kowtowing, and said [he]: O, my father, this (<i>is</i>) <i>ta'anee'lo</i> (<i>ultimate:construing/ explanation</i>) (<i>of</i>) my vision ^w of before, <i>qad</i> (<i>already and affirmatively</i>) made it ^w my Lord a right; and <i>qad</i> (<i>already and affirmatively</i>) <i>abasana</i> ¹³¹ ([He Who] rendered meritorious-deeds) by me, my Lord <i>edh</i> (<i>when/since</i>) [He] exited me from the prison and [He] came by you ^b from the <i>Ba'dwe</i> ¹³² (<i>nomads</i>) from after that the Satan incited between me and [between] my brothers; verily my Lord (<i>is</i>) <i>Lateefon</i> ¹³³ (<i>fine/subtle/gentle/and protector</i>) for whatever ¹³⁴ [He] wills; verily He, He (<i>is</i>) The Omniscient The <i>Hakeemo</i> ¹³⁵ (<i>infinite bekma</i> ¹³⁶ Possessor).	وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَذَا تَأْوِيلُ رَأْيِي مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَن نَزَّغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٤٠﴾
101. My Lord: <i>qad</i> (<i>already and affirmatively</i>) <i>aa'taytaney</i> (<i>You^s accorded me</i>) of the proprietorship and You ^s taught me of ¹³⁷ the <i>ahadeethe's</i> ¹³⁸ (<i>dreams and related</i>	﴿٤١﴾ رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ

¹²⁵ The word “استغفر” = “اطلب الغفران” = “let-seek forgiveness [you s].” In English there is no seemly way to say: “استغفر” per se. So I settled for the aforesaid.

¹²⁶ See footnote 46 above regarding wrongdoers.

¹²⁷ Ibid, regarding “استغفر”.

¹²⁸ See footnote 11 above regarding “أبويك”.

¹²⁹ Ibid.

¹³⁰ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

¹³¹ The “hidden” pronoun in “أحسن” (هو=He) refers to his Lord, Allah. See الطبري.

¹³² The word “بدا” generally means inhabitants of the “بادية” = nomads. However, the word “بدا” = *Bada*, is a name of place in the desert of Palestine. And in *Bada* Prophet Jacob dwelled and had a mosque there. So those who came from this *Bada* = grammatically inflected= “from the *Ba'dwe*” are referred to as: “بدوا بدوا” = [they] came from *Bada*. See الفخر الرازي، القرطبي و الألوسي: تفاسير.

¹³³ The word “لطيف” = “رفيق” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah’s most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

¹³⁴ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See الذر المصون، د احمد الحلبي و إعراب القرآن، لمحمود صافي.

¹³⁵ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم”.

¹³⁶ See the Lexicon attached to this Translation for “bekma.”

¹³⁷ The prepositional word “of” in “of the dominion” and “of the ahadeeth,” in both cases obviously are for portioning, i.e. part of them.

¹³⁸ See footnote 87 regarding “ahadeeth,” at Ayah (S10: 6), at the start of this *Surah*.

events)'s *ta'-awee'le* (ultimate: construing/explanation); the Heavens'^w and the Earth's^w *Fatte're* (innately-perfect-Originator), You^s (are) my Guardian in the world^w and the Hereafter^w *tawaffaney* (let-You^s receive me while dying) (as) a Muslim and let-conjoin me [You^s] by the *ssa'leheena* (righteous-people).

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ
وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تُوفِّي
مُسْلِمًا وَالْحَقِّنِي بِالصَّلَاحِينَ ﴿١٠٢﴾

102. *tha'leka* (afar-that-it/ that)^x (is) of the invisible *anba'e*¹³⁹ (significant-and-availing-news)^x [We] reveal¹⁴⁰ it^x to you^g and not you^g were *laday*¹⁴¹ (directly present by) them *edb* (when/since) they^z concerted their matter while they^z machinate.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ
وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ
وَهُمْ يَمْكُرُونَ ﴿١٠٣﴾

103. And not most (of) the mankind, albeit you^g hankered, (are) surely believers.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ
بِمُؤْمِنِينَ ﴿١٠٤﴾

104. And not ask them [you^s] over it^x of a remuneration; *en* (not) it^x except *thekron* (Qur'an/ invocation/ exhortation) for the worlds.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ
إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٥﴾

105. And how many of an *Aya'ten*^w (miracle/sign/proof) in the Heavens^w and the Earth^w they^z pass [on] it^w while they (are) *a'n* (regarding) it^w shunners.

وَكَايْنٍ مِّنْ آيَةٍ فِي السَّمَوَاتِ
وَالْأَرْضِ يَمُرُونَ عَلَيْهَا وَهُمْ عَنْهَا
مُعْرِضُونَ ﴿١٠٦﴾

106. And not believe most (of) them by Allah except while they (are) *mushbrekoona* (be-they who partner deities with Allah/ he-polytheists).

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ
مُشْرِكُونَ ﴿١٠٧﴾

107. Have then *ameno* (they^z felt-secured) that *ta'ateya*^w (betides/ approaches/ comes down on)^w (to) them *gha'sheyaton* (pall^w/ an all-covering affliction/ calamity)^w of Allah's torment, or *ta'teya*^w them 'The Hour^w suddenly while they not perceive.

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ
عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ﴿١٠٨﴾

108. Let-say [you^s]: this-she^{y142} (is) my path, I invite to Allah on a *basseeraten* (persuader-discernment/ evident argument/enlightenment)^w I and who^p *ettaba'a'ney* (Ibe/ closely-followed me) and *subhana*¹⁴³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah and not I am of the *mushbrekeena* (be-they who partner deities by Allah/ he-polytheists).

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ
عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿١٠٩﴾

¹³⁹ See the Lexicon attached to this Translation for "naba'a."

¹⁴⁰ See footnote 4 regarding reveal.

¹⁴¹ The word "لَدَى" in "لَدَيْهِمْ" from "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" thus, "لَدُنْ" which closer spatially and more specific. So, "directly present by" (them) seems to indicate such closeness. See اللسان.

¹⁴² The word "سَبِيلٌ" = "path" in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly. In this case it is feminized and so the word "this" in reference to it is feminized by "this^w".

¹⁴³ The word "subhana" = "سُبْحَانَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَانُكَ" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

109. And not We sent [of] before you^g except men, [We] reveal to them, of the villages^w folks;^w have not then they^z treaded in the land^w then looked they^z how [was] consequence^w of whom^r of before them; and surely home^w (of) the Hereafter^w (is) *khayron* (choicer/ superior/ worthier) for whom^r *ettaqaw* (they had reverentially guarded not to displease Allah); do then not you^z cerebrate.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

110. Untiled^{ha} (when/ whereas) *istay'asa*¹⁴⁴ (affirmably despaired) the messengers and presumed that they *qad* (already and affirmatively) (had been) lied to, came^x (to) them Our succor;^x then (had been) delivered whom^p [We] will; and not (to be forthwith-returned/parried) Our *ba'aso* (intense-torment) a'n (off) the people the criminals.

حَتَّىٰ إِذَا اسْتَيْعَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

111. *Laqad* (verily, already and affirmatively) [was] in their narratives *ebraton* (instructive-example) for the *albab's*¹⁴⁵ (hearts-intellects)'s possessors; not was [it^x] a discourse *youtara* (to be crafted as a lie for fraudulent end); [and,] but *tassdeeqa*¹⁴⁶ (approval/ it being and accepted as credible- /and its sayer is credible) (of) that between its^x both hands^w and an expounding (of) everything, and a *hudan* (divine-guidance)^x and a mercy^w for a believing people.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

¹⁴⁴ The word “استيأس” generally means “despaired”= “يئس.” However, the prefix “اس” makes the word as if to mean “affirmably despaired.” In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him. Hence, “affirmably despaired he.”

¹⁴⁵ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "نوالالباب" = the *albab's* possessors.

¹⁴⁶ The word “التصديق” means: approval, associating the say in reference or its sayer to the truth or being truthful. +